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*A System of Phonetic Symbols for writing the
Dialects of China.*

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THE incoming of the thousand and one ideas connected with Christianity and the western world will necessitate the adoption, it seems to me, of a phonetic system of writing the dialects of China. The huge idiosyncratic characters have reached the limit of their capacity, and are rapidly sinking under the burden with which they are freighted. Through the course of ages they have become so numerous and complicated in form and sense as to place their acquisition hopelessly beyond the reach of the common people—seven-tenths of them being now wholly unable to read intelligently. Not only so, but every addition which foreign intercourse may produce will tend to increase the difficulty and consequently to diminish the proportion of scholars. But new objects, new relations, and new ideas must continue to force themselves upon the attention of the people from every direction, demanding both verbal and written expression in some way. The common characters being already complete and crystalized around the thought of the past, and therefore unable to meet the requirements of the age, must inevitably be superseded by the living dialects of the land, as was the case in Europe. Chinese hieroglyphics, like their Egyptian predecessors, are doomed to the tomb and the antiquary.

Already China's ponderous works on military tactics, medicine, religion, philosophy and astronomy, are obsolete, while her other heathen productions—the Confucian Classics not excepted—are hastening to that bourne from which hieroglyphics never return. Neither Greek nor Latin became the medium of communication in modern Europe. In every case the dialects of the various sections come to the front—some of which are now the richest languages the world ever saw. To my thought, if ever intellectual activity begins in this land it must begin largely through oral communication, and be developed by a phonetic literature. The sooner the missionaries set about its introduction the better it will be for the people. Only the dialects have life, and out of them must come future China. Very little encouragement from the missionaries in the various parts of the empire would give phonetic writing a start among the people, and when once started it would rapidly propagate itself. With what results let European languages speak.

The Origin of the Phonetic System.

In the fall of 1852, some eight or nine months after my arrival at Shanghai, the Rev. Dr. Taylor, of the Southern Methodist Church, presented a well-prepared paper to the "Monthly Missionary Conference," containing, as he supposed, all the sounds of the Shanghai dialect, written out in Roman letters aided by diacritical marks. The Conference highly appreciated Dr. Taylor's labors, but realizing the impossibility of expressing correctly all the various sounds of the dialect by means of our alphabet, and seeing their utter want of adaptation to the Chinese pen and habits of writing, proceeded after a lengthy discussion of the subject to appoint a Committee of the older missionaries to prepare a system of symbols adapted to the nature of the case. The Committee consisted of Rev. Messrs. Taylor, Syle, Yates, Wight and Wardner. They held their sittings in the vestry of the Episcopal Church near my residence, then within the walls of the old city.

Being at that time a "new comer" and anxious to learn all I could about the sounds of the strange dialect, I obtained permission to attend the meetings of the committee and listen to the discussions. I was present on every occasion, and received great benefit by so doing. They spent several sessions in settling the number and nature of the sounds to be represented by the new alphabet, some of which puzzled even these "Older Missionaries," the oldest of whom did not exceed seven years. Having adopted a basis of

procedure, they agreed that each of them should make out a system of signs according to the programme, and meet again at the call of the Chairman to decide upon the one to be presented to the Conference.

One day during this recess, the Rev. Mr. Percy, being at my house and conversing with me on the sounds of the dialect, remarked that, "according to the statement of Dr. Marshman, of India, Chinese words consisted of initial and final parts which might be written with two symbols," illustrating the idea by certain strokes of his pencil. This first drew my attention to the subject, and I soon found Dr. Marshman to be correct. Then, for my own satisfaction alone, I began trying, after a fashion, to invent a series of signs for writing the dialect on the initial and final basis, but without any satisfactory result. Quite a number of seemingly good starts broke down before reaching the middle of Dr. Taylor's list of sounds, which perplexed me not a little. One day while thus engaged, my eye incidentally falling upon the Chinese character for *door* (門) the thought occurred that its form might serve as a base of procedure. Turning the backs of its two parts together, I first made a number of initial signs on the left perpendicular, then a number of final signs on the right perpendicular. This beginning, crude as it was, proved to be a start in the right direction, and much encouraged me though the work still seemed beset with difficulties. But, proceeding on in this way, the thought finally occurred to me that one perpendicular stroke would serve for separating the initial and final parts far better than two, by making the characters become much more simple and compact, which proved correct.

In the next step onwards the forms presented such an improvement over their predecessors as greatly to stimulate my efforts, hoping now to produce something which might be useful to the Committee. For a month or two I employed my leisure hours in making and combining strokes on this basis, endeavoring to discover those best adapted to the writing habits of the people. I strove at the same time to secure the greatest possible simplicity, distinctness and compactness for the strokes of each character, joined with completeness, variety, order, and beauty for the system as a whole. No easy task, be assured, but one requiring the most intense exercise of mind, discrimination and taste in adjusting a great variety of most delicate points and relations. I have never found any work more difficult of execution. However, by persevering efforts, aided by a native teacher of excellent ear and penmanship, my crude beginnings finally culminated in what then seemed to me success—everything being complete except the tone

marks. These I could not make to my satisfaction. Afterwards, however, I discovered other defects which had to be corrected. Notwithstanding these, the few friends to whom I showed specimens pronounced the new writing "remarkable for simplicity and beauty." While these labors were going on, each member of the Committee was trying to make out a system of signs for the inspection of the called meetings, and for presentation to the monthly Conference. One of them took our capital A as his base of operations, making various strokes on its two limbs, but finding it would not serve he gave up all further efforts. Those of the other members must have had a similar termination, as they never presented anything for the consideration of the Conference.

After the lapse of more than a year, if my memory serves, Rev. Mr. Wight presented my phonetic system to the Conference, and after some discussion of the subject it was recommended for the adoption of the missionaries. A few of them learned to use it, also taught the Chinese about them both to read and write it. This usually required five or six days. The Gospel of Luke, Æsop's Fables, and a few tracts, were printed in it—the books presenting a very attractive appearance. One or two hundred natives learned to use it with facility, some of them taking pleasure in teaching it to their friends. Unfortunately, however, in a few years after this start, every missionary who encouraged its use, including myself, had departed from Shanghai, leaving the infant system to shift for itself.

After removing to Tungchow, in 1863, I adapted the Shanghai symbols, with as few changes as possible, to the Mandarin as spoken in the eastern portion of Shantung Province. A few missionaries and a few natives learned to write it, but no books have been printed in Mandarin or any efforts made to introduce it among the people of this region. As the common Chinese characters are here read as spoken the necessity for phonetic books is comparatively not so great as in other parts of the Empire, yet it is actually great here as most of the people are painfully illiterate.

Some years ago I attempted to associate the diphthongal *i* with the initial signs instead of with the finals, but it proved unsatisfactory; and, as the difficulty of writing the tone sign in the body of each character still appeared after twenty-five years trial to be insurmountable, and as this is clearly the *sine qua non* of any phonetic system in China, I gave up all hope of success for my efforts. It seemed to me impossible to teach the Chinese to regard tones as something distinct from their words—something to

be indicated by dots, quirls or other extraneous marks (making every page look as if the pepper-box had been shaken over it) and then expect them to determine the sense of strange compositions by such devices. Thence I ceased to give further attention to the matter.

Recently, however, some enquiries coming both from the south and the north of China, my attention was again drawn to the system. While looking over one of my old Phonetic Primers for the purpose of correcting some misprints before sending it off, I unexpectedly discovered a most ready way of making every tone and every final consonant sign required by any dialect as an integral part of each character. This unexpected discovery removed the stubborn difficulty of thirty-five years standing, and at once revived the hope of a phonetic literature free from the debasing effects of heathenism, and saturated with Christian thought for the millions of China. It now seemed to me only a question of time, and I again went to work on it with renewed faith and vigor. I have spent my summer vacation in perfecting the system in harmony with this discovery, and now everything entering into the distinction of Chinese words has been provided for. Every kind of consonant—sonants, aspirates, simples, compounds, nasals, gutturals, middles, dentals, labials,—has each its own appropriate sign. Every kind of vowel—simples, compounds, nasals, endings, endings in *h*, *k*, *t*, *p*, the two tonic scales, and each of the four tones thereon—has also its own appropriate sign. In short, the essential characteristics of every word are made visible to the eye at a glance by appropriate signs, and so arranged as to constitute every character a unite or compact whole, glittering, with its distinctive parts ready for the immediate reception of the mind—a feat costing many a trial and many a sheet of paper. Insignificant as the production may seem to some, still it contains the germs, as we humbly trust, of untold blessings for the people of China. To them and to their children we now respectfully dedicate these labors, leaving the result to God and the future. Before giving the list of symbols, let us make a few general explanations.

As to the Initial Signs.

1. Every initial sign is made to the left of a common perpendicular stroke, which separates it from the final part of each word.
2. A single horizontal stroke at the top of the perpendicular is the sign of the guttural consonants; an oblique stroke is the sign

of those made with the middle or top of the tongue ; a stroke near the middle of the perpendicular is the sign of the dentals ; two strokes at its top the sign of the labials.

3. A small triangle is the sign of the aspirates, the absence of it the sign of the sonants ; a small square the sign of the nasals. Those compounding with *w* have a small head placed above the principal stroke, those with *s* a horizontal stroke below it.

4. A plain ending or foot to the perpendicular is the sign of high scale words, a stroke across its foot the sign of low scale words, commonly called "high and low tones.

As to the Final Signs.

1. All final signs are made to the right of the perpendicular and have in common a horizontal stroke with which all distinctive signs are associated.

2. The diphthong *i* is a short line above the horizontal, *ü* a short bend upon it.

3. The tone signs are as follows :—*P'ing shing*, a plain character ; *Shang shing*, a hook or flist to the right. *K'ü shing*, a hook or flist to the left ; *Yü shing*, a dot in the centre. These, with the signs of the consonant endings in *h*, *k*, *t*, *p*, *n*, *ng*, *m*, are all shown on the second page of the symbols.

As to the sounds of the English letters used.

1. The dash between *k—g*, *ä—áh*, etc., implies that the Chinese sounds thus indicated float between these extremes without changing the character of the letter in their estimation. The vowel sounds given in the table of the phonetic symbols are represented by—

ä—áh	as	in	arm—at.
á—éh	„	mate—met.	
í—oy	„	mite—boy.	
é—ih	„	mete—bit.	
ê—	„	tlé—(son in Chinese).	
ú—éh	„	mun—men.	
eu—ó	„	hurt—hole (dog in Chinese).	
au—óh	„	august—not.	
óä—ó óh	„	Noah—note.	
ú—úh	„	rule or move.	
ü—üh	„	new (rain in Chinese).	

With these explanations it is hoped that the system will be readily understood by the missionaries in China.

PHONETIC SYMBOLS FOR CHINESE DIALECTS.

INITIALS.			FINALS.		
k-g, keh	ㄅ	ts-dz-j, tseh	ㄅ	ä-áh	ㄅ
k', k'eh	ㄆ	t's-ch	ㄆ	üä-iáh	ㄆ
kw-gw, kweh	ㄇ	tsw-dzw, tsewh	ㄇ	án	ㄇ
k'w, k'weh	ㄏ	t'sw, ts'weh	ㄏ	äng	ㄏ
y, yeh	ㄏ	i, ieh	ㄏ	iäng	ㄏ
ng, ngheh	ㄋ	n, neh	ㄋ	á-éh	ㄋ
s-z, seh	ㄌ	p-b, peh	ㄌ	íá-iéh	ㄌ
sh, sheh	ㄍ	p', p'eh	ㄍ	ién	ㄍ
sw, sweh	ㄎ	w, weh	ㄎ	í-oy	ㄎ
r, reh	ㄎ	f-v, feh	ㄎ	íí-ioy	ㄎ
h, heh	ㄑ	m, meh	ㄑ	é-ih	ㄑ
hw, hweh	ㄒ	high tones	ㄒ	én-in	ㄒ
t-d, teh	ㄓ	low tones	ㄓ	ing	ㄓ
t', t'eh	ㄔ	aspirates	ㄔ	ê (blé)	ㄔ
				ün	ㄔ

TONE SIGNS

ON PERPENDICULAR AND HORIZONTAL STROKES.

Upper Scale.

	tä-á	té-i
Shang p'ing shing	𠂇	𠂇
„ shang „	𠂇	𠂇
„ k'ü „	𠂇	𠂇
„ yü „	𠂇	𠂇

Lower Scale.

Hia p'ing shing	𠂇	𠂇
„ shang „	𠂇	𠂇
„ k'ü „	𠂇	𠂇
„ yü „	𠂇	𠂇

CONSONANT END-
ING SIGNS.

	pä-á	pé-i
in	𠂇	𠂇
h	𠂇	𠂇
k	𠂇	𠂇
t	𠂇	𠂇
p	𠂇	𠂇
n	𠂇	𠂇
ng	𠂇	𠂇
m	𠂇	𠂇

N.B.—The final horizontal stroke should join the common perpendicular in all cases a little below its top.

The common initial perpendicular strokes may be printed off in advance for all kinds of writing paper with very great advantage to the scribe.

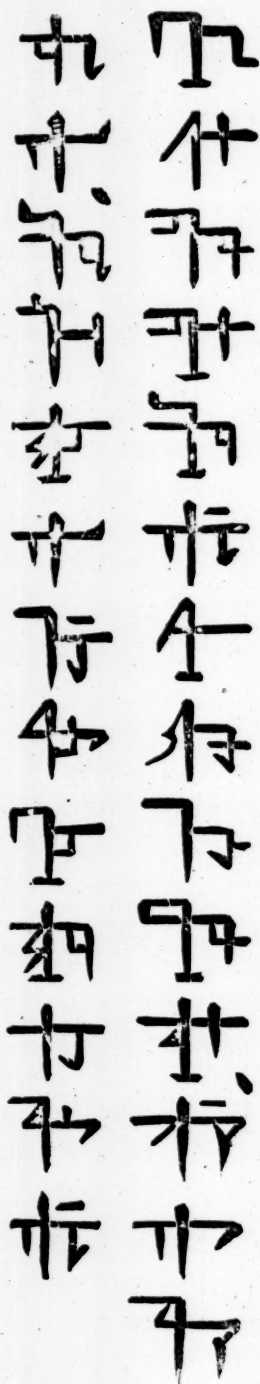
Concluding Remarks.

1. For want of space, certain initial compounds with *w*, as well as some final nasal sounds, have been left out of the above list of symbols, but anyone can readily supply them from those given.

2. There may be combinations unknown to me, but it is believed that signs have been provided for all existing simple sounds, only needing to be selected, arranged and employed in writing the various dialects of China.

SPECIMEN OF WRITING.

Math. xi. 1, Mand. Version.



3. Phonography does not require a separate sign for every shade of articulation, but only for those which distinguish words according to the perceptions—not of foreigners, but of the natives. For instance, English speakers pronounce the word “day” in six different ways, but they all write it with the same three letters. *Tones* in Chinese conceptions are certain significant inflections made upon the vowel sound of words without destroying its essential character, and it should therefore be written with the same sign through all its tonic variations.

4. The Orthography should be, as far as possible, the same for the same sound throughout all the dialects. Hence it is desirable that the *names* of the phonetic symbols should be given in Chinese characters having the same pronunciation everywhere; but, not being acquainted with all the dialects, I am unable to select them. I therefore request the missionaries to kindly send me a list of characters representing the *initial* and the *final* sounds of their respective dialects, setting one of them opposite each of the above symbols and plainly spelling their sound in Roman letters. The names of the Initials should end as far as possible in the syllable *eh*, as *keh*, *kweh*, *leh*, &c. When settled, they will be published in *The Recorder* for general information.

5. We hope the missionaries will both aid in fixing the names of the symbols and also in giving the system a start among the people. In this way we may relieve them from the necessity of spending most of their lives in simply learning to read and write. The Missionaries can acquire the symbols in a few hours, and if they will devote only a very small portion of their time in teaching the people thus to write their own living speech, it would in the end prove far more useful to them than any smattering of Confucian Classics and Western Sciences. They need above all things to have a stimulus to intellectual activity which nothing but the gospel of Christ and a phonetic literature can possibly import or sustain.

6. It will not be necessary for Missionaries to teach the Chinese to analyze sounds, but simply to spell words by calling first the name of the initial, then of the final part, thus, keh-ä=kä, leh-an=lan, t'eh-ing=t'ing, &c. They will soon get the clew to the process, be delighted with the acquisition, and voluntarily propagate it among themselves—and what a boon it will be to them!

Shall we not all join in the effort of sending this great people on the highway of mental and moral development, trusting in God to bless and direct it to his own honor and glory.

Address,—Chefoo, China.

Can the Heathen be Saved Without the Gospel?

IN the August number of *The Recorder* we find an article by a "German Missionary," who does not give his name, on the "Condition and Hope of the Heathen," in which he opposes the view commonly held by evangelical Protestants, and propounds a theory of the "Future Acceptation of the Heathen."

It is to be regretted that the German Missionary has not stated his position with greater clearness. He several times says that he holds the "future acceptance" of the heathen, *under certain conditions*, but we look in vain for a statement of these conditions. He claims that his theory differs from that of the Rationalists, but nowhere shows wherein that difference consists. On page 316 the reader is assured that if the "acceptation" theory be accepted, "we need not be afraid we must grant the final restoration of all mankind," but, as in the other instances, no ground of assurance is given except the simple assertion. Finally, the author says (footnote p. 305) that his theory is not that of "future probation," but (p. 311) he seems dis-

tinctly to commit himself to that theory when he remarks: "Not only his (God's) love is broader, but also his righteousness. These heathen must have the opportunity of accepting or rejecting Christ *in the world to come* (italics ours) sometime, at least, before the final judgment." Any theory which speaks of giving man an opportunity of salvation in the world to come is certainly a form of "Future probation."

But to the main point at issue. The "acceptation" theory attempts to take a middle ground between the view commonly called Orthodox and that of the Rationalists: between holding that mankind, being lost sinners, can only be saved through faith in Christ as presented in the Gospel, and the view that man may be saved merely by his own good works and by self-culture. The position stated as fairly as possible seems to be this: the heathen by their good works are not able to merit full salvation. Their works are not perfect (p. 309), but it is claimed that there are virtuous heathen who live up to the light they have, who "faithfully follow the law of their conscience (p. 313), and so deserve "acceptance" at the hands of God *i.e.*, not full salvation, but help from God by which they are enabled to make progress until they attain to salvation. This theory involves two assumptions:

1. That there are men who have lived up to their light; whose good works are such as to procure "acceptance" with God.

2. That for these men God relaxes or lowers his requirements. He "accepts" them though they are sinners, and regards their imperfect works as if they fulfilled the law; and this without a knowledge of the Gospel or faith in the atoning work of Christ.

These two points must be clearly established, or the "acceptation" theory falls to the ground.

Let us now examine the arguments by which this theory is attempted to be proved, and see how far they really bear on the case.

First, an account of the origin of heathendom is given. It is difficult to see what bearing this recital has on the question unless the object is to show that the heathen were excusable in not worshipping God and in turning to idols and nature. The language used seems to hint this (p. 307): "He was no more *their* God in the full sense of the word (Gen. xvii. 7, 8); he 'gave them up' (Rom. i. 24, 26, 28). But when men get out of their primitive element of life, they also get out of themselves, and must become dependent on and subject to something inferior to themselves, viz: the powers of nature." We can hardly believe that the author wishes to suggest by this that the heathen were not responsible for their darkened condition, and therefore their Maker was responsible for it, and so bound to provide salvation for them. If it does not mean this, taken in its connection, it

means nothing. But how can we find anything further from the meaning of Scripture? The scope of the passage is to show (Rom. i. 18-32) that the heathen are in a state of condemnation for sin, and are themselves wholly responsible for their condition. That although God gave them up, He did so for the best of reasons and was not harsh in doing it. The Bible says explicitly: "They are without excuse" (Rom. i. 20). They had the light of nature but *would not use it* (verses 20, 21, 28). Nothing is said here of any heathen living up to this light. "Because that when they knew God, they glorified him not as God, neither were thankful." The author represents the heathen as turning to the worship of nature and idols *after* God gave them up. The Scripture says just the reverse. "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and fourfooted beasts and creeping things; *wherefore* God also gave them up." "Who changed the truth of God into a lie and worshipped and served the creature more than the Creator. *For this cause* God gave them up." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind" (verses 23, 24, 28). If anything can be made plain it is this, that the heathen have themselves wholly to blame for their darkness. Their blindness cannot be charged to God. They know God and yet would not worship Him—they are without excuse. He is just and in nowise bound to provide salvation for them.

Proceeding, the author refers to Rom. ii. 7, 10, 14, 26, and says it gives him joy to find that the great Apostle to the Gentiles testifies that "there are heathen who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue." We look in vain for any such testimony in Rom. ii.; we suspect the writer draws this quotation not from Scripture but from the Tübingen professor referred to. The reader on turning to the passage will find verses 7-10 do not state grounds of "acceptance," or whether any one does or does not fulfil them; they state the *terms of judgment* that God will render to every man according to his works, and verses 14-26 imply, what all are ready to admit, that the heathen without the Gospel do some virtuous actions, but there is not the slightest inkling of the heathen "living up to their light," or by their good deeds deserving "acceptance" from God. Verse 14 states *not* that they "faithfully follow their conscience" but that their consciences accuse them. Note further that verse 26 is *hypothetical*.

The scope of the passage is plain, and argues directly against the "acceptation" theory. Paul shows why he is to preach the Gos-

pel at Rome and to the heathen generally. Because all men are sinners and the Gospel is God's plan of saving sinners. The heathen are lost (Rom. i.) so are the Jews lost (ch. ii.), all the world is guilty (ch. iii. 10-19). Good works cannot avail (v. 20). Therefore "the righteousness of God is manifested by faith in Jesus Christ unto all and upon all that believe; for there is no difference. For *ALL have sinned and come short of the glory of God*" (Rom. iii. 21, 23). The passage by which the apostle Paul proves "All have sinned and come short of the glory of God," the German Missionary uses to try to prove, "Some have lived good lives and so gain "acceptance with God!"

The fallacy of using the next class of texts is so apparent that it is hardly necessary to call attention to them. When Christ speaks of "His sheep," those "who are of the truth" the "children of God," &c., it is assumed that they are so called *because* of their good works, "because they have devoted themselves to the light above, viz: conscience." But this is just begging the question. There is not the least evidence adduced to show that these terms are applicable to unbelieving heathen. The Bible always applies these terms to those who believe or should believe on Christ, "who are chosen *in Christ* before the foundation of the world"—it is especially said—"not according to our works, but according to his own purpose and grace in Christ Jesus" (2 Tim. ii. 9). By nature the heathen are not "sons of peace" but "*the children of wrath*" (Eph. ii. 3). By their works not "children of God" but the "children of disobedience." By *faith in Christ* they receive the "adoption of children" (Eph. i. 4-6). "Ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26). See also Romans vii. 14; John i. 12.

Again, in the account of the Centurion Cornelius (Acts x.) the German Missionary is using a passage which does not prove his case at all. The analogy between Cornelius and heathen like Confucius, Socrates, and Buddha—for he belongs to the same class—is merely on the surface. The latter, by improving the light of nature, are supposed to be able to procure "acceptance," without a knowledge of the Christ, or even of the true God. But note that Cornelius was a devout worshipper of the true God, and as an adherent of the Jewish religion had without doubt a knowledge of the Messiah, whom the whole Jewish world were then expecting.*

* The German Missionary seems to quote in this paragraph (p. 310) the language of a well-known commentary. His words in some cases are identical, and his line of thought is generally the same. (See *Jamieson, Fausset and Brown, on Acts*). But the conclusion drawn by the commentators directly denies the "acceptance" interpretation. The phraseology of verse 35 is said to be that which describes Old Testament saints, and "it cannot be alleged that Peter meant it to describe a merely *virtuous* character, in the heathen sense."

The verse, "In every nation he that feareth Him and worketh righteousness is accepted with Him," so far from being a *proof* of "acceptance" is only a *re-statement of the question at issue* in another form. The question is: Whether the heathen in a state of nature can be fairly said to "fear God and work righteousness." How can those who do *not know* the true God, *fear* Him? How can their works be called "righteousness," when the Bible says "righteousness" must come "by the faith of Christ," and that "without faith it is impossible to please Him?"

With regard to Matthew xxv., giving an account of the final judgment, in order to reach an interpretation favorable to the "acceptation" theory, it is necessary to assume, 1st, that only heathen are spoken of, which does violence to the plain words of Scripture and to the obvious meaning of a universal judgment, and, 2nd, that these heathen have never heard and believed the Gospel; which is done by further assuming a doctrine of the advent of Christ which, to say the least, is a vexed question. All will admit that better ground than a disputed issue must be produced to found so important a doctrine on. It is surely more natural to take "all nations" as meaning literally the whole of mankind. *Works*, not faith, is mentioned as the criterion, because God intends the justice of his decisions to be seen and acknowledged by all. He therefore selects that which is outward and visible rather than the hidden principle of the heart. Faith is none the less important, for without it these good works approved in judgment cannot be wrought. The ground of the believer's justification is everywhere spoken of as "righteousness *by faith*;" but when God wishes to make this righteousness manifest in judgment, the *outward expression of faith*, viz: good works, rather than *faith itself*, is appropriately taken as the criterion.

We have thus followed the line of argument adduced in behalf of the "acceptation" theory. Even if we grant the interpretation of the cases cited—which cannot be done—the theory is still undemonstrated. The argument presented merely amounts to this: assuming the "acceptation" theory as true, there are cases of salvation of heathen which *may* be explained by it. No direct proof has been brought forward to show that there *is such a theory in Scripture*. The cases of heathen referred to can all be explained by the ordinary plan of salvation: there is no need for assuming this new theory. The first proposition—that there are heathen who have lived up to their light, whose works are such as to deserve acceptance with God—is one which has not been, and from the nature of the case can never be, proved.

There is not the slightest evidence to show that Socrates, Confucius, or any other heathen, ever lived up to the light of conscience. It is one thing to say that they did many good deeds, but quite another to say that these good deeds were sufficient to procure their acceptance with God. How much of evil or good there was in their lives and hearts is a matter known only to the Searcher of hearts. The judgment day alone can reveal it. Not only can nothing be said in favor of this proposition, but we cannot blind our eyes to the fact that the whole testimony of Scripture and experience points the other way.

The Bible texts which speak of man in a state of nature are universal and absolute, declaring man's complete inability to do anything to procure acceptance with God. They exclude good works as a ground of acceptance in any degree whatever. How can it be assumed that some heathen may procure "acceptance," when the Scripture says, "*All have sinned and come short of the glory of God.*" How can it be said that the heathen, on account of their good works wrought by nature, are called "righteous" (p. 309) when the Bible, speaking of the heathen in the state of nature, says, "*There is NONE RIGHTEOUS, no, not one. There is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, NO NOT ONE.*" "Every mouth must be stopped and all the world become guilty before God."

Paul without doubt knew Socrates and Plato and the virtuous heathen of antiquity when he made these sweeping universal statements. He made allowance for the fact that all men shall be judged according to their light (Rom. ii. 12) and that the heathen do some things according to the law; yet draws the conclusion that even then, they are condemned. After the extenuating facts which the "acceptation" theory pleads had been taken into consideration, Paul concludes of "both Jews and Gentiles, that they are *all* under sin." No less clear are the statements which speak of all men in the state of nature as unable to do anything as a ground of acceptance. It was when we were "without strength," that Christ died for the ungodly (Rom. v. 6). The heathen are represented as "having no hope and without God in the world" (Eph. ii. 12). What more emphatic declaration of this doctrine can be found than that of Eph. ii. 1. Note that it is twice repeated. "*DEAD in trespasses and sins,*" "*Dead in sins,*" (verse 5). To speak of the heathen, whom the Scriptures declare "dead in sins," as "approximating to sonship" (p. 310) is about as rational as to speak of a corpse "approximating" to life. Again notice the Scriptures which exclude good works not

only as a ground of full salvation but of "acceptance" also; which shut them out entirely. "For as many as are of the works of the law, are under the curse." "God who hath called us with an holy calling, *not* according to our works, but according to His grace" (2 Tim. i. 9). "A man is justified by faith without the deeds of the law."

But we have no time to dwell longer on this point and show how these plain statements of Scripture are verified and enforced by human experience. The widest induction of the race shows that all men are conscious of guilt; they do not live up to their light. This is proved by the confessions of some of these very heathen whom it is claimed have lived up to their light and are worthy of "acceptance." (See Confucius and Seneca.) We know by the confession of men the world over that when man has done his best, his sins far outweigh his morality. We know the testimony of those whose eyes have been opened by the Gospel to see themselves as they are, how hollow were their good works done before conversion, only "filthy rags," with which they tried, honestly enough, to hide their spiritual corruption. Whose works were more numerous or conscientious than the Apostle Paul's before conversion? He says if there were was a man who "might have confidence," in his works, (that is, hope for "acceptance") he was the man (Phil. iii. 4-10). But were they his ground of "acceptance" with God? No; he says these good deeds are utterly worthless; he counts them as "*dung*." Was he to be esteemed "righteous because he devoted himself to the light of conscience?" No; he expressly discards "his own righteousness, which is of the law," and casts himself only on "the righteousness of Christ, which is of God by faith." If the third chapter of Philipians is true, then the "acceptation" theory must be mistaken, because the ground of the sinner's "acceptance" is thereby swept away. With these clear texts of Scripture and facts of experience before him, the reader need not take long to decide whose view of man's natural state is correct, whether the theory under examination or that of the profound student of Pauline theology and human nature, Augustine.

With regard to the second point, viz: the idea of "acceptance," note that it fails in the following particulars.

1. There is no intermediate position between "faith" and "works" such as this theory attempts to occupy. Scripture and reason recognize two plans of justification, and only two. Salvation by *faith* in Christ, which is of *free grace*: and salvation by *works*, which is of *debt*. Any combination of the two schemes is impossible. Now the "acceptation" plan is really an attempted combination of the two antagonistic schemes, making "acceptance" a matter of works, and the progress from that on to salvation "of grace," or

more strictly, of "grace and works," which is impossible, according to St. Paul. "If by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work," (Rom. xi. 6).

2. It follows, then, that this theory, in putting man's "acceptance" in his own power—by his good deeds deserving help from God—is virtually Rationalistic. The *ground of acceptance* being distinctly stated to be the heathen's morality, the scheme is "of works"—"To him that worketh is the reward not reckoned of grace, but of debt." (Romans iv. 4). According to the scheme of *grace*, the ground of the sinner's "acceptance" is *only* the atoning work of Christ (2 Tim. i. 9; Rom. iii. 21-26; Eph. i. 6; Eph. ii. 8, 9). If the heathen are able to gain "acceptance" by their good lives, then certainly "righteousness comes by the law." That this theory is really "of works" is further evident from the fact that "acceptance" *leads to salvation*. If it is asserted that a man is "accepted" on the ground of his morality, and that those who are "accepted" are thereby enabled to obtain salvation, then the theory amounts to salvation by works. The distinction between a man's *procuring salvation* and *procuring that which brings salvation* is merely verbal. The author's attempt to distinguish between "acceptance" and "inheritance," as if the heathen could gain the former but not the latter, is futile; indeed, it is unconsciously ignored by him when he uses a text which speaks only of inheritance, to prove "acceptance." Speaking of "the righteous" in Matt. xxv., he says (p. 309), "By dint even of what may be called their 'dwarfed and stunted' fruits of virtue, cultivated in the light of nature, they *do not indeed inherit the kingdom of God,** but are nevertheless *accepted* of Him." But the text says just the reverse. It says, "the righteous" *inherit*; there is not one word about their being "accepted" (Matt xxv. 34). The truth is, there is no distinction.

But notice further that the use of these passages proves too much; it proves not only that the heathen may be "accepted," but also *justified and saved by their works*. No Rationalist could go further than to say that the heathen are called "righteous" and "just" *because* of their moral lives (p. 309). This is asserting squarely what the Apostle says is impossible, that a man may be justified and made "righteous" by the works of the law. An attempt is made to evade the conclusion that the heathen thus appear to merit salvation by works, by asserting, without giving any warrant for it, that their good works "*result from their faith*" (p. 300), and then a definition of faith is given which is constantly heard in the mouths of Unitarians and those who deny the Atonement, but nowhere appears in Scripture

* Italics are ours.

viz: "their sincere and faithful devotion to those universal manifestations of God in nature, history and conscience." For the salvation of the sinner we can only find one kind of faith in the Bible, and for this there can be no substitute, viz: trust in the merits of a crucified Saviour.

3. Again, the idea of "acceptance" dishonors the holiness and justice of God, in that it represents Him as ignoring the requirements of the law, "accepting" the sinner as if he were righteous, and his imperfect works as if they fulfilled the law. The Bible everywhere makes it plain that the broken law must be satisfied, the claims of justice fully met. No compromise is possible. It was because there could be no relaxation, that Christ must die. Here is the glory of the plan of Redemption. It saves the sinner without ignoring the law—every jot and tittle of it is fulfilled. The requirements of holiness and justice are fully met. In Christ alone justice and mercy unite. Through Him God can be just and yet the justifier of those who believe (Matt. v. 17; Rom. iii. 20-26; Eph. ii. 1-18). If the law could be relaxed, and the sinner could be "accepted" consistently with justice, then there would be no need of an Atonement, and we are but one step removed from the Universalists, whose principle is the same, only carrying it further, and entirely "relaxing" the law.

4. Furthermore the "acceptation" theory does violence to those numerous texts which distinctly declare that the only hope of salvation is in Christ, through faith in His Gospel. The theory, as stated, does not tell what relation Christ's atonement has to the "accepted" sinner, nor how there can be any connection with the atonement at all, since faith is denied. Note that there is not one text in all Scripture which extends the benefits of redemption to those who do not believe in Christ. Everywhere it is said: through faith in His name is remission of sins. Christ is the only Mediator, through whom there is access to the Father. There is salvation in no other. Justified by faith in Him. Sanctified through His word. Redemption and forgiveness of sins to those *who trust in Christ, after they have heard the word of truth, the gospel of your salvation*. Without faith it is impossible to please Him. We have no room to continue the quotation of texts which prove this point (Acts ii. 38; Acts iv. 18; 1, Tim. ii. 5, 6; Eph. ii. 8; Acts xiii. 38, 39; Heb. ix.—note that the apostle speaks of *Gospel faith*; Eph. i. 7-14; etc.) The very chapter (Acts x.) which is quoted as proving that faith is unnecessary, distinctly mentions it later on as the condition of remission of sins (verse 43.)

Witness the texts commanding the Gospel to be preached everywhere as necessary to the faith and salvation of mankind. Special reference is made to the heathen. "He that believeth...shall be saved;

he that believeth not, shall be condemned." (Matt. xxviii. 19, 20; Mark xvi. 16, 17; Acts 1, 8; Acts ii. 17-40.)

But most important of all read Rom. x. The terms of salvation are stated in verses 8 and 9—faith in Christ through the preached word—(verses 12, 13). This is the same for Jew and heathen (Gentile) alike, "there is no difference." "*How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? So then faith cometh by hearing and hearing by the word of God.*" Here is Paul's great argument for Foreign Missions; and he seems to have framed it especially to shut out the "acceptation" theory. It is as if he feared some reader of the epistle might say, "Oh, the Gospel need not be carried to them: God will somehow grant them its benefits without hearing it." "No," says Paul, "there is need of preaching the Gospel to the whole world, because all men are lost sinners. The only salvation for them is in Christ. Christ is received only by faith. Faith is possible only through hearing. Hearing is possible only through preaching. Therefore the unspeakable importance of publishing the Gospel. Outside of it, no hope for the fallen race."

How is it possible to find Scripture which could speak more plainly or which could more directly conflict with the "acceptation" theory? The whole work of Missions rests on this basis—the need of the Gospel for the heathen as their only means of salvation. According to the "acceptation" theory the Gospel may be *desirable*, but it is *not necessary*, because it implies that every heathen in the state of nature is able to lead such a good life as to secure his acceptance with God.

We have thus seen: that no man is able to claim anything from God by his works, but that all are in a state of deserved condemnation; that any relaxation of law is inconsistent with God's absolute holiness and justice; that to represent man as "accepted" on the ground of his morality, is to make the scheme a modification of salvation by works; finally, that God only accepts sinners on the ground of Christ's atoning work, and that the benefits of redemption are appropriated by faith in Christ through the proclamation of the Gospel. God thus reveals His only plan of salvation, and declares it to be for all mankind. There is no recorded exception from this plan in His word. We have no reason to believe that there is any exception and so cannot presume to make any. If the advocates of the "acceptation" theory wish to assert an exception, there is a strong presumption against it, and they must distinctly prove their theory from Scripture besides applying it to particular cases. This has not been done. When we take the evidence of Scripture and

experience into account, we must declare it unproved and impossible.

The great trouble with the "acceptation" theory is, it is built on *ignorance*; assuming, because we do not know a fact, therefore the fact does not exist. We see certain heathen in history whose lives, *so far as we know*, are fairly moral. We do not know of their sins. Therefore, it is argued, they are good enough to deserve "acceptance" with God. The fallacy is in assuming, because *we cannot see* sin such as to cause condemnation in them, therefore there is no such sin. Because *in our judgment* they are good enough to be saved, therefore God must think so too. What is this but arguing from ignorance, and making man's weak, sinful judgment the limit of his Almighty Creator? Regarding this error, we cannot do better than reflect on Bishop Butler's admirable sermon on *Ignorance*, the cautions he throws out there and in his *Analogy* on the danger and folly of arguing from ignorance, and of presuming to assert what God has not spoken. When we read the German Missionary's statement about establishing the "acceptation" theory as "one of the *undoubted verities* of the Christian faith" we must regret that he fell into this error and, moreover, lost an excellent opportunity of practising in speech that "moderation" of which he so well spoke.

In conclusion, we cannot see how we can honor God by adopting a theory which explains away the simplest, most direct, statements of His Word, and whose tendencies are to teach low views of sin and grace. With all due respect to those who hold them, we are constrained to think that the gravest results are to be feared, should such theories as "Future Acceptation" and "Future Probation" be generally adopted in the Church.

Despite all assurance to the contrary, they are "another Gospel," the opening wedge for "Final Restoration." To the extent that they prevail, to that extent is there reason to fear a spread of unbelief and a decline in the work of Missions. If the words of Polycarp cannot be repeated by the Church of Christ to-day, the cause is not far to seek. The failure of the Gospel in ourselves and others is due to lack of faith, and of that humble, loyal devotion to God's truth which the ancient saint had, the symptom of which spiritual lack is seen in the lax theories of redemption now too common. The warnings of Paul to Timothy, and of Moses to the children of Israel, need specially to be pondered in our day: "Hold fast the form of sound words;" and, "The secret things belong unto the Lord our God; but those things which are revealed, unto us and to our children forever, that we may do all the words of this law." Our *duty* is plain enough; attentive to it, we can leave mysteries to

God, knowing that He doeth all things well, and that, in judgment, all mankind will glorify Him as merciful and just, even the condemned acknowledging that they receive only the due reward of their deeds.

Historical Landmarks of Macao.

BY REV. J. C. THOMSON, M.D.

[Continued from page 78.]

1839. FEBRUARY 20th. Rev. David Abeel, on his return, Rev. S. R. Brown and Rev. B. P. Keasbury, and their wives, arrived at Macao in Olyphant & Co's ship *Morrison*, by free passage, as usual to missionaries in that company's ships. Here Mr. Abeel remained on account of the war with England, engaged in the study of the Amoy dialect of the Chinese language, till February 2nd, 1842, when with Rev. Dr. Boone he left for Amoy.

Rev. Mr. Brown in November began and conducted for some eight years the School of the Morrison Education Society. Here and in America he instructed several who have become particularly notable. Among them Hon. Yung Wing, born at Sha Mi on the Inner Harbor, a graduate of Yale College, and the occupant of many important posts, who also conceived the plan, and about 1873 at great expense to the Chinese government, conducted some 120 youths to the United States to obtain scientific and professional education; Hon. Wong Shing, once Consul Gen. of the Chinese Government at San Francisco and now prominent in Hongkong affairs, who with Yung Wing made profession of his faith and was baptized by Mr. Brown at Munson, Mass.; and Dr. Wong Fun, with Wong Shing, born a few miles inland from Macao, a graduate of Edinburgh University and the first Chinese on whom a medical diploma had been conferred; then a medical missionary of the L. M. Society, whom he served at Hongkong and Canton.

In 1842, Dr. Brown removed the School to Morrison Hill, Hongkong; and afterwards becoming a pioneer missionary to Japan, after some 29 years of service in China and Japan, he died in 1880.

February 28th. Wm. Lockhart, M.R.C.S., of the L. M. Society, arrived at Macao, appointed by the 'Medical Missionary Society in China' to the charge of their Macao Hospital, which he reopened formally July 1st. In the middle of August the forced departure of all natives from English employ virtually closed the hospital, and August

21st he was compelled by the Chinese, in common with all his countrymen, to leave Macao and embark on board ship. In May, 1840, he returned to Macao and, August 1st, reopened the hospital, but at the end of the same month, Drs. Hobson and Diver having arrived and been given the charge of the Hospital, he went to Chusan and opened a hospital. In 1841 he returned to Macao, where he remained during the hostilities between England and China. At later dates he engaged in hospital work at Hongkong, Chusan, Shanghai and Peking, and returned to England in 1864.

March 19th. By an edict from the Hoppo, addressed to the Hong merchants, all foreigners were forbidden to go to Macao.

March 26th. By order of the government of Macao all the opium in the settlement was sent on board ship.

May 27th. Capt. Elliot returns to Macao, in company with the sixteen individuals (without whom he declared he would never leave Canton) sent out of the country by the Chinese authorities, because they had engaged in the opium traffic. All these persons signed a promise that they would never return to Canton.—*Repos.*, xi. 40.

June. An insidious joint edict of the Commissioner and Viceroy, was addressed to the British merchants and shipmasters at Macao, urging them to disregard the contrary injunctions of the British Supt. of Trade, and come into port at Canton. It was translated and printed for circulation at Macao and on board the shipping. To this Supt. Elliot replies from Macao under date of June 21st, complaining of injustice on part of the Chinese authorities. Disappointed in his attempts to entice British ships and merchants into port, the Commissioner undertook hostile measures against them, compelling all to leave Macao, and attacking them—the Portuguese being unable to afford protection.—Nye's *Peking the Goal*, p. 29.

June 15th. Mr. C. W. King embarked from Macao in his ship the *Morrison*, with Mrs. King and Rev. Dr. Bridgman, for the scene of the destruction of upwards of 20,000 chests of opium, near the Bogue. The next day he was invited by the Imperial Commissioner—a great magistrate and statesman and a man of literary pretensions, one of his works being “An illustrated notice of countries beyond the sea”—to land and pay him a visit, and Dr. Bridgman was asked if he would take charge of a letter for Her Majesty the Queen of England—which he declined.—Nye's *Peking the Goal*, p. 33.

August 15th. Two edicts are issued by the Macao Chinese officials, in view of a dispatch from Imperial Commissioner Lin, Viceroy Tang and Fooyuen C, cutting off all supplies from the English and ordering away all their compradores and servants, whether on ship-board or ashore, within three days. The following are extracts:—

"Referring to the murder of 'Lin Weihe' the Macao keunminfoo had commanded the Portuguese procurador to petition the governor of Macao to give Elliot orders that he should forthwith bind the murderer, and deliver him up to expiate his crime; but we have no document from the keunminfoo stating that he has complied with our demands. . . and further, in respect to Dent and others, whom we had received a positive imperial edict to expel and drive back to their countries, hardly six individuals of them are yet reported to us as having set sail, the rest are either staying at Macao, or living on board the foreign ships, neither one nor the other has any intention to fix a date for returning home; they delay and put off in a manner which amounts to positive opposition to the laws of the land! Respectfully searching the records, we find that during the reign of the Emperor Keäking, because that the outside foreigners showed a great deal of pride and perverseness, and conducted themselves most unsubmitively, therefore an imperial edict was with deep respect received, commanding, 'on the receipt of this imperial order, to prohibit all entrance to Macao by water and cut off all supplies of food, &c. Respect this!' And at this present moment, as the circumstances of the case are somewhat similar, so ought we to set to work in a somewhat similar manner. But then this present affair has reference to the English foreigners alone, and as they persist in offering opposition to the laws, we cannot but show them the stern majesty of the celestial empire. As for the Portuguese dwelling at Macao, and the foreigners of every other country whatever, they are not one hair's breadth concerned in the matter. As respects the Portuguese dwelling at Macao, let them make out a clear and distinct list of the rice, flour, vegetables, fowls, ducks and other eatables that they require for their daily consumption, and the cooked victuals for the black slaves; which done, let them petition the said keunminfoo and tsotang, who will examine the list and settle the quantity, and give a chop along with it to show the shopkeepers and others that they may sell this amount to them the same as ever, to manifest our sympathy and compassion." (Here follows some obscene remarks on the English.) "Besides them, in accordance with the edict from the high officers, issuing our commands to the Portuguese procurador, that he communicate the same to the governor of Macao, that he in his turn command all the foreigners dwelling at Macao, that with one accord they permit not the English people to be supplied with the necessaries of life. As for you, shopkeepers, if you dare clandestinely to sell provisions (to the English) so soon as discovered, your persons will be seized and most rigorously punished, and your shops will be closed and sealed up!"

"Having now received the commands of the high officers of the provincial governments to cut off all the supply of provisions to the English, and to execute the same more rigorously, we ought on the instant to have seized these said compradores, servants and Chinese traitors, and calling out their names one by one consign them to examination and severe punishment! Out of pure indulgence, however, we first issue this clear and intelligible proclamation beforehand, that the compradores, servants, Chinese traitors, and others in the service of the English foreigners, whether on shipboard or ashore, may all know hereby, that we have limited the time of THREE days, within the which they must return to their homes and follow after some other occupation. If they dare to delay or still render services (to the said English) most certainly they will be apprehended and punished with the utmost rigor of the law! Assuredly we shall show no indulgence! Tremble and beware! Do not oppose! A special edict! Taoukwang, 19th year, 7th day.

August 17th. All the Chinese servants and compradores in the English families left their employers; and the orders interdicting food were reiterated, and in a remarkable manner several placards containing the substance of the interdict, written in large characters, were pasted on boards, which were carried by policemen though all the principal streets and markets of the town.

August 21st. Most of the English homes were supplied with provisions by Portuguese servants, who obtained them without much difficulty. The prices of provisions at this time were unusually high in consequence of the country people being forbidden to bring any into town. The following public notice to British subjects was

issued: "Having ascertained that the Portuguese inhabitants of Macao are called upon by the commissioner to withdraw their servants from Her Majesty's subjects, and to refuse them supplies, or any manner of assistance, the chief superintendent is unwilling to compromise them further in the present difficulties with the Chinese, and has therefore to give notice that he will embark this evening with the officers of Her Majesty's establishment. By order of the Chief Superintendent."

Elliot demands permission for the servants to return to English employ at Macao, and ability to obtain provisions. Much excitement prevails in Macao.—*Repos.*, xi. 461.

August 24th. *The Black Joke*, a British schooner on its way to Hongkong, was attacked by a considerable party of Chinese just outside of Macao, under Lantao Id. Seven lascars killed and Mr. Moss, British subject, seriously wounded, the tindal alone escaping by jumping overboard and concealing himself behind the rudder. After plundering and attempting to fire the boat the Chinese suddenly left, probably on seeing the coming of the *Harriet*, which afterwards took the *Black Joke* in tow and returned to Macao.—*Ibid.*

August 25th. On account of a chop from the Chinese officers, the Governor declares he cannot answer for the safety of British subjects after noon to-morrow. A committee of British subjects was repeatedly in session and it was unanimously agreed that they should all leave Macao next day. It was also said that H. E. the Portuguese Governor would be present at their embarkation, and afford every possible assistance and protection. During the evening a rumor was abroad that Chinese soldiers were in town, in disguise, and that an attack on the English houses during the night was meditated; considerable excitement was created, but the night passed away without any disturbance.—*Ibid.*

August 26th, Monday. "In the afternoon the embarkation took place; men, women and children, all alike were hurried from their residences to seek a secure retreat on board their ships. All the British subjects left except two or three invalids and a gentleman known and recognized as the Prussian Consul. This was their only peaceful course though fear of an attack by the Chinese. Most of them proceeded direct to Hongkong; the others repaired to the anchorage on the Tegna. The little fleet, consisting of small boats, schooners and lorchas, crowded with passengers, presented an affecting spectacle as it moved slowly away from the harbor. But we forbear to speculate on what will be the consequences of this memorable event.'—*Ibid.*

August 26th. A number of missionaries removed to Macao, among them Rev. Dr. Bridgman, the pioneer American Missionary

to China, one of the originators of the Morrison Education Society, a founder of the Medical Missionary Society in China, and founder and many years editor of the *Chinese Repository*. He published at Macao in 1841, at the press of S. W. Williams, his "Chinese Chrestomathy in the Canton Dialect."

September 1st. Supt. Elliot offers aid in ships and troops to defend Macao against Chinese; but the governor declares it necessary to preserve the strictest neutrality between the two nations.—*Repos.*, xi. 463.

September 3rd. "Early in the morning a company of Portuguese troops, with a band of music, proceeded to the Barrier, the boundary of Portuguese jurisdiction on the north-east. Soon after sunrise, a long procession was seen moving from *Tseenshan*; it entered the Barrier at 8 o'clock, and, joined by the Portuguese escort, proceeded to the temple *Leen-fung*, just north of the hill beyond the village of Mongha. The procession, as it proceeded from the Barrier and entered the spacious courtyard in front of the temple, presented an interesting spectacle. Within, the procurador, sub-prefect, and the magistrate of Macao, with a deputy from the commissioner, were in waiting; also some presents, consisting of silver, silk, teas, pigs, and bullocks with their horns decorated with scarlet ribbands, were arranged before the middle door of the temple. The procession consisted of about 200 soldiers all moving in double file; very little order was apparent either in their line of march or manœuvres. An officer on horseback came first: then bearers of gongs and flags followed, with a division of Chinese troops, preceding the Commissioner's sedan, borne by eight Chinese, and attended by a Portuguese guard of honor; next came a small division of native troops, preceding his excellency, Governor Sang, who was followed by other officers and troops. Their excellencies on arriving were received by the officers in waiting and conducted into the temple, where refreshments were provided, and a conference held with the procurador. The Chinese troops seem to have been selected for the occasion, in small detachments of 20 or 30 from different regiments, each detachment having a different uniform and banner. Their uniforms and accoutrements would match very well with those of Europeans in the sixteenth century. The interview lasted nearly half an hour. At nine o'clock the procession again set forward and entered the gate near the church of S. Antonio under a salute from the guns on the Monte. Proceeding to the long street near the inner harbor, passing the Tsotang's office and Chinese custom house. On coming to the Amakok Temple near the Bar Fort it made a short halt, whence returning along the whole

length of the Praya Grande, it passed round close under the Monte and moved out of town through the gate of St. Antonio, under a salute of twenty-one guns, the same as were given on entering. The Chinese inhabitants had in several places erected triumphal arches, tastefully adorned with festoons of silk and laudatory scrolls; and when His Excellency was about to pass the doors of their houses and shops, they set out tables decorated with vases of flowers, etc., "in order to manifest," in the words of a native spectator, "their profound gratitude for his coming to save them from a deadly vice, and for removing from them a dire calamity, by the destruction and severe interdiction of opium.—*China Repos.*, viii. 268.

September 5th. The Hoppe of Canton entered Macao under a salute from the Monte. and left again on the morning of the 8th, with the same public honors. His object, it is said, was to make an arrangement with the Portuguese authorities for the reopening of the trade between Macao and the provincial city, which for several months had been interrupted. Six chop-boats soon after arrived from Canton for the transmission of cargo.

September 5-6. A severe typhoon occurred. Many houses were greatly damaged, many lives lost in the inner harbor, and some vessels driven on shore.

September 12th. Early in the morning the Spanish brig *Bilbaino*, from Manila, mistaken for the opium ship *Virginia*, was burned in the Typa by Chinese officers. After the unjust burning, wounding of the mate and probable drowning of the others, the mate and a boy, Spanish subjects, were put in chains and carried away, and after trying to extort a confession that she was an English vessel, they were some six months imprisoned at Canton, which, with the wearing of the cangue, caused the severe illness of the mate, and permission was obtained by Howqua from Comr. Lin for Dr. Parker to attend him, though after release and return to Macao, April 1st, 1840, he gave signs of mental derangement in attempting his own destruction. An indemnity was only obtained after much trouble in 1841.—*Repos.*

September 14th. The Portuguese Government issued the following edict: "The lamentable occurrence having happened that the Chinese cruizers have early on the morning of the 12th inst. unjustly burned the Spanish brig *Bilbaino*, then anchored in the Typa, on suspicion of the vessel having opium on board; the loyal Senate do consider it their duty to fit out an armed vessel to cruize in that anchorage as far as the Roads, and by this means to procure: 1st.—That vessels of any nation whatsoever anchoring there with opium on board may be taken and confiscated; 2nd.—That no other fatal mistake like that of the Spanish brig may happen. It is therefore published that

all vessels of whatever nation that may anchor in the above named anchorages on or after the first day of October next with opium on board shall be confiscated. Dated Macao, 14th September, 1839
Signed—Silveiro Pinto, &c."

September 27th. Wm. Beck Diver, M.D., of the American Board, arrived at Macao. Accepted by the "Medical Missionary Society in China," he assisted Dr. Lockhart in the Macao Hospital until the latter went to Chusan, when the hospital was placed under the joint care of Drs. Diver and Hobson. In December, 1840, his health failing, he was compelled to take a voyage for its recovery, and continuing to the United States, he did not return.

October 25th. "Yu, prefect, etc., and Tseäng, Keunminfoo at Macao, etc., officers of the celestial empire, issue an edict, touching the surrender of the opium, the delivering of the murderer and the sending back of the empty storeships and the depraved foreigners, in consequence of official replies from the Imperial Comr. and Governor. The Comr. declares: Regarding the crowding back to Macao of the foreign merchants and their families, how can any encroaching be allowed, or indulgence shown, while these matters are yet in confusion? I require you immediately, in concert with the commodore of Heangshan, and my deputed officer Le Suh, to act faithfully in driving them forth, and to urge the Portuguese foreigners to join in pushing them out of Macao. Their stay must not be suffered."

And the above officers add: "How then can the various foreigners crowd back to Macao; and what is still more improper, some have brought back their families. While we write to the commodore of Heangshan, and the deputed officer, the subprefect Le, that they may expel them, we also copy the replies of their excellencies requiring acquaintance with them. Such ships as are unwilling to give the bond and proceed to Whampoa, are required within three days to start off home. All the foreigners and foreign women are instantly to leave. Be speedy! Be speedy! A special communication. Taoukwang, 19th year, 9th month, 20th day."—*China Repos.*, viii., 380.

October 28th. Edicts have just appeared in Macao forbidding under heavy penalties any intercourse between the Chinese and English; native servants are withdrawn, and all manner of provisions withholden; all British subjects to be driven from Macao and not allowed to return, so long as the ships refuse to enter the port, and the murderer was not given up; and declaring that 600 troops had been stationed at the Barrier—in *terrorem*.

November 26th. A manifesto from the Canton authorities issued, declaring that after December 6th, 1839, trade with England

will be stopped forever, except with ships *Thomas Coutts* and *Royal Saxon*, on account of opium trade. The original in large characters was posted up in many places in Macao on the 27th, and copies were in circulation.—*Repos.*, viii. 379, 433.

November. "The Morrison Education Society" formed in 1835, opened its first School at Macao with six scholars, in charge of Rev. S. R. Brown, though something had been done earlier in collecting information concerning native education and in supporting a few boys, or assisting Mrs. Gutzlaff's school at Macao. In 1842 this school was removed to Morrison Hill, Hongkong, into commodious quarters erected by the President of the Society, Lancelot Dent, on a site granted by the colonial government for the purpose, but was disbanded in 1849.

December 16th. An address from Capt. Elliot was forwarded to the Imperial Commissioner asking an undisturbed residence in Macao for British subjects.

December 18th. Rev. W. C. Milne, son of Dr. Wm. Wilne, of the L. M. Society, arrived at Macao. He was for a time engaged in teaching in the Morrison Education Society School, but in February, 1842, went to Chusan. Dying after many years of service in May, 1863, he was buried in the Russian Cemetery at Peking.

December 18th. Benj. Hobson, M.R.C.S., of L. M. Society, arrived at Macao. At first, assisting Dr. Lockhart at the Macao Hospital, he assumed, after the departure [of the latter, with Dr. Diver joint charge of that institution. In 1843 he removed to Hongkong and assumed charge of the Hospital there, and later conducted hospitals at Canton and Shanghai.

The Government intimated to an American missionary that no tracts must be distributed or public congregations gathered in the colony, but no objection would be made to audiences collected in his own house for instruction.

1839-40. "There were 43,000 inhabitants, a great number either black slaves or Chinese. The Portuguese are not allowed to build any new houses, or even to repair the old ones without leave, which prohibition is easily enforced, as all the workmen are Chinese. A mandarin annually visits the Portuguese forts and sees that no additions have been made to them or their defences. The whole number of troops allowed to the Portuguese is limited to 400 black soldiers commanded by 18 Portuguese officers. The Chinese have built a wall across the promontory, effectually to assign to the foreigners their limits, and by stopping the supply of provisions they can always bring the Portuguese to terms. This barrier wall (which no European is

allowed to pass) is said to have been erected in consequence of a practice in which the Romish priests indulged of purchasing or even stealing Chinese children to make them proselytes."—Davis and Malcom's Sketches and Travels.

The Crisis in Japan.

BY REV. HAMPDEN C. DU BOSE.

WE live very near the Land of Sunrise, but so rapid is the march of Western Civilization that it is difficult for us who travel in the "old stage coach" to realize the giant strides young Japan has made. As Christians, we hail the first beams of the Sun of Righteousness, the True Nippon (日本). Shintoism is practically extinct. Buddhism is on the wane and its priests acknowledge that its days are numbered. In some places they have adopted the foreign titles of "Bishop" and "Rev."; they have established Sunday-schools, and in the Kyoto Buddhist College the Old Testament is taught by an infidel foreigner. The empire is almost ready to accept the religion of the West, and were the Church universal to awake and send forth immediately 1,000 *preaching* Missionaries we might in a few years behold the wondrous spectacle of a "a nation born in a day." The great weight of Confucian opposition which baffles our best efforts in China is there uplifted. All the thinking men, even those "who care for none of these things," say Christianity is to be the future religion of the land. The gentry welcome the foreigner in the interior, and a high official is glad to associate with the minister of the Gospel. Often the houses of the wealthy are thrown open for preaching.

The method of evangelistic work seems to be not so much that of general itinerancy as of local visitation where a native is stationed. Appointments are made for lectures and preaching, and hundreds will sit for hours in a theatre rented for the occasion and listen to the speakers. We could wish, however, that along with this, the "preaching places" were opened daily and that the voices of the heralds might be heard on the streets. It might be mentioned that the brethren have so many visitors that the manse becomes in effect a street chapel. It is, however, to be regretted that only 30, perhaps 40, out of the over 100 ordained Missionaries, are engaged in preaching. Little work is done in the towns, villages,

and hamlets. There is such a pressing call for teachers they have been drawn into the vortex of this whirlpool. Preachers listen to the siren voice of the native press urging them to teach school.

As the converts come from the well-to-do class, self-support is the order of the day. The Japanese Churches not only pay their own pastors but also contribute liberally to the Home Mission Boards. In the A. B. C. F. M., the Christians pay over one-half of the salaries of native evangelists and nearly one-half to the support of schools. Year by year they contribute a larger proportion of the expense. In Kochi, the Japanese Church bought the rented house occupied by the S. P. U. and have this year erected a Church on the vacant part of the lot. On the other hand it might be mentioned that the Northern Am. Methodists ask for ten thousand dollars the coming year to rent chapels and pay native preachers. Rev. Mr. Bishop, of Nagasaki, requires all boys in his school who receive aid to give two hours a day manual labor in return.

A visitor to Japan, when he compares the condition of woman in China and Japan, is glad he is called to labor in the former country. At the ports promiscuous bathing in the public bath houses is the custom, and in the interior society is not improved. To *moralize* Japan two things are needed, to wit, chairs for the homes, and buttons for the clothes.

The traveller has impressed upon him by those he meets how much easier Chinese is than Japanese. What are the facts? 1.—All the foreign mercantile class speak Japanese to some extent. 2.—All agree that foreigners have no difficulty with the sounds. 3.—You do not look for a word through an Index. 4.—Hepburn's Dictionary is in the Romanized, so if one hears a sound on the street he can go home and find the word without having to ask his teacher to write the character. But some of the young men groan! They live at the ports, associate with English-speaking Japanese, teach English two or three hours a day, and attend a Church where there is "an intelligent congregation," so are afraid to try their gifts. How simple our method with the heathen! We get a sermonette, preach it every day, and it grows, as Evangelist Sam Jones says, "like our hair and finger nails." Ladies begin to teach English as soon as they land;—few of them, comparatively, can tell to the dying women the message of salvation. There are, however, many fine young linguists.

The great door that has been recently opened is the requests to the Missionaries for teachers for private schools, or those under a Board of Trustees. Dr. W. R. Lambuth said he could locate twenty men; that he had three applications in one day. The Japanese

will pay from \$50 to \$150 per month. The ladies of rank ask for teachers. They desire to be taught English, music, fancy-work and foreign manners and customs. They are also glad to receive religious instruction. All Societies should send forth these self-supporting Missionaries!

It is known that there is a proposition to unite the the Presbyterians and Congregationalists. When the movement assumes a definite form our views may change. As it stands now—the C.'s agree to adopt in substance the Presbyterian form of government, and the P.'s make concessions in doctrine. They mutually throw aside the Confession, the Heildleberg Catechism and the Plymouth Declaration. It is probable that the only basis upon which some will consent is that the united church shall be *creedless*. This for Presbyterians will be yielding *principle*. We think the Japanese need ten Confessions, ten Disciplines, and 370 Articles. The native Church should possess the freedom with which "Christ has set them free" as to their ecclesiastical relations, but whether the Missionaries should follow their young leaders is another question.

There is nothing so cheering as a visit to Japan. What we now see there in miniature we shall soon here behold in magnitude! The day approaches when both China and Japan will be Christianized.

An Additional Remark.

BY RT. REV. G. E. MOULE, D.D.

I HAVE only to-day chanced to see "A German Missionary's" rejoinder to my observation in a former number of *The Recorder*, on his published views regarding the Hope of the Heathen.

I should like to make one additional remark on the view adopted by him of the scope of S. Matthew xxv. 31-46. Your correspondent is good enough to speak of me as "preferring to adopt the view of the late Prof. Birks," to the effect that our Lord's "all nations" included the whole human race. I, like the German Missionary, during nearly forty years in the Holy Ministry, thirty of which I have been a missionary to pagan China, have made the subject a matter of prayerful reflection and Bible study. But I have never seen adequate reason in the cognate passages, apostolic or prophetic, to depart from the all but unanimous acceptance of the Church of the inclusive interpretation. I should have said *unanimous* but for Dean Mansel's

statement on the place, (Speaker's Commentary, N. T., Vol. i.), which shows that Mr. Guinness, Prof. Beck, and your correspondent have on their side at least Olshausen, Reil and (the English) Greswell. Circumstances have long made extensive reading an impossibility for me. Among the few books I have access to, I find Chrysostom (Hom: 2 Cor. v. 10), Augustine (De Civ: Dei lib., xxii., cap: v), Calvin (Institutio II., xvi. 17, and Comment: *in loco*); Bengel (Gnomon *in loco*), Dean Mansel (as above), and others, unhesitatingly, though not without due reference to the suggested difficulties, taking the "all nations" absolutely, as equivalent to mankind without restriction.

If I were to follow your correspondent's example and suffer my judgment of the fitness of things to modify the sense of the Saviour's words, I should incline rather to the view attributed (Speaker's Com. as above) to Lactantius, namely, that the judgment is limited to members of the visible Church, exclusive of the heathen proper. My inducement to this view would lie in the ground of the judgment—*loving service of Christ*; and in the language of benediction—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But it is safer for me, I am sure, to take my Lord's words as I find them, and wait to harmonize them with other portions of His revelation, and with my human instincts, "till the day break and the shadows flee away."

HANGCHOW, 29th January.

P.S.—I find, since writing the above, that I had overlooked Dean Alford among the advocates of the "German Missionary's" view. It is many years since I made much use of his commentary; and the characteristic dogmatism of his expositions of the whole context, combined with the equally characteristic candour of his avowal, in a note, that he distrusts more and more his own (as well as other) "systematizings," perhaps neutralized each other, and may account for my inattention. (See Alford's Greek Test., Ed. 1858.)

Romanizing the Official Dialect.

I DO not wish to enter into the discussion as to the utility of "Romanizing the Official Dialect:" though I would say, to me, it does not appear either impossible or impracticable.

But when the writer on that subject in the January *Recorder*, says "the Nankingese pronunciation is in so many sounds so peculiar and *local* that it does not even reach to Chinkiang, a distance of 40 miles," and then leaves us to suppose that this assertion has driven the official dialect out of that city, I did enquire, Does that gentleman speak from any lengthened experience in a Southern Mandarin district? Or are such remarks based, 1.—Upon a short residence among one of the silk weaving populations in an extreme corner of Nanking? Or, 2.—From observation among some brethren who have drawn *their* pronunciation from *impure* foreign and *common* native sources? Or, 3.—Has he sat at the feet of others who being unable to appreciate the nasal terminations of the country people between Nanking and Chinkiang, reason thus? I do not detect them in the 土人 around; therefore they do not exist in the 讀書人 of Chinkiang!

I am willing to allow that there are peculiarities in Nanking which are *local*, and do not even reach to Chinkiang, a distance of 40 miles. It is also true that there are peculiarities of Chinkiangese which do not reach even the north side of the 洋子江, a distance of one mile; not to mention some in the south part of the city itself which seem to be lost in the canal which separates the city from the western suburb. But to call them peculiarities of the official dialect would be misleading, as well as beyond the truth. So with Nanking *localisms* whether the peculiarly long vowel sounds, or a few consonant sounds, whether initial or final. Because some 先生們 of two corners of that large city, approach somewhat *towards* the exaggerated sounds given by some brethren in 講道理 *Geang dow lee*, 八个大錢 *Pawk go dar tsien*, 金的冠冕 *Gin-de guan-mien*, must these be taken as the Nankingese pronunciation or official dialect? No more than the corruption of *Perts-sing*, *ka-ké* in Chinkiang would by a Nankingese speaker be taken for the official sounds of 百姓, 家去. Again, distinguish, as most men would, between the official dialect, and the *localisms* of Nanking: and, take the *dialects* used in the public offices, by the literati, and better class tradesmen, with this as our canon, we should find such sounds as 大 *daor* for *ta*, 家 *gear* for *kia*, 不懂 *boo dong* for *puh tong*, 你那裏去 *ni lore lee gee* for *ni na li k'ü*, 這過樣子 *ger go yang sir* for *chae ko yang tsz*, are purely

local, and are not specimens of the official dialect, any more than 百姓 *Pok-sang*, 棹子 *Chock-tsz*, 開門 *Ká-mán*, and many others found in the Chinkiang district, are orthodox sounds for the Mandarin dialect in that Fu (city).

Further, with that same canon, we shall find the official dialect of Nanking not only reaches the forty miles, but will be found, with few exceptions, in the official quarters to the borders of Shantung on the north, and Ningkuah Fu and Nganhuey on the south. There are a few changes, but they are rarely ever in vowel sounds. There are others said to occur, but they occur in the organs of hearing rather than those of speech.

Again, the same writer says, "The Nankingese speaker is in constant danger of being misunderstood at Chinkiang."

During a fairly long stay in Chinkiang, I may say I never saw an equipped Nankingese speaker in residence there. Hupeh, Nganhuey, Kiangse speakers were there, and several brethren who were young beginners of the Nankingese, beside several who were infatuated with Chinkiangese as all that was wanted. Others have come there since, and probably by this time there may be several good Nanking linguists. Be that as it may, when I read the above I could not help wondering whether the writer had *tried* both dialects himself. Or, has he again drawn upon observation? Are the speakers he has in view equal? I mean, has the Nankingese speaker mentioned, or imagined, been as long at his dialect as the Chinkiang colloquialist? If these questions are answered in the affirmative; the further one comes, misunderstood by whom? Any one who has resided at Chinkiang knows it is always more or less full of people from several other provinces. Now if one who uses the official dialect is just beginning to preach, takes his stand with an already fairly well equipped Chinkiang speaker, he is at a disadvantage. The strangers from Shantung, Hupeh, Kiangse, and Nganhuey, do not understand him; but let the official dialect speaker, and the Chinkiang colloquial speaker, each one master of his dialect (comparatively speaking) take their stand together in the Presbyterian, Methodist, and Baptist Chapels, or along the bund, and see if the Nankingese speaker *is* in constant danger, etc. etc. The result will be a repetition of my personal observation, namely, the man *least likely* to be misunderstood is the Nankingese speaker.

In conclusion, I would say there are Nanking sounds that are not official. I speak as a student of the official dialect, one whose position has been strengthened by reason of careful examination taken up, to see if there were any grounds for the mongrel sounds

that have been taken by some to Chinkiang, and other places, as specimens of the Nanking official dialect.

To students of such I would say, as one who has tested it in six provinces:—The Nankingese official dialect is far preferable to any colloquial, yes, even the Chinkiang colloquial. In endeavouring to get it let the unaspirate consonants be so. 寶貝 *Pao-peï* not *Bow-bey*, 不多 *Puh-to* not *Boo-dough*, 這過 *Chae-ko* not *Ger-ko*. Some will tell you "it is easier to say *Buh-shi*, than *Puh-shi*;" others will say, "You avoid the possibility of making mistakes." Quite so, but if the Chinaman understands you the credit is due to him.

For all practical purposes the Mandarin of the Kiangsu province can be easily understood by most people in a district as large as eight of the American States. Not a bad Missionary sphere that.

I asked some time since, the author of the "*Easy Wen Li Version*," what dialect he found most servicable in his work. He, with his thirty years of experience, replied, "The Nankingese with certain modifications is better understood than any other could be by the people of the various provinces who come to Hankow."

Much more could be said on this subject, but having taken up so much of your time; and notwithstanding the B and D of the Nanking Localism I sign myself

A PURIST.

The Yellow River.

BY THOMAS PATON—OF B. AND F. BIBLE SOCIETY.

IN September last, while I was in the southern part of Honan, I heard that the Yellow River had burst, and that the water had reached Cho Chia-kow. That place being my head-quarters, (and also that of the China Inland Mission), I thought it advisable to get there as soon as possible. I called at the only other station in Honan, Shi Ki-tien, where Mr. Slimmon joined me. On our arrival we found a woful state of matters. The river broke out on the evening of September 6th, and began to spread over the country, which is very flat, but soon reached a small river some thirty-five *li* to the south, near Ching-chow. This river has evidently been dug out for the express purpose of relieving the country from the overflow of the Yellow River. It flows in a south-easterly direction through a densely populated and rich plain, passing through, in its course,

Ching-chow, Chung-mu, Shu Shien-tsin, a very large Ma-tao, Wei-si, Fu-kow and Si-hwa Hsiens, then forty *li* south, the very important Ma-tao of Cho Chia-kow, and eastwards to Nganhui province.

The small river, so suddenly called upon, was not able to carry off the vast volume of water, which spread over an immense area, including the above cities; and other districts fifty to eighty *li* on either side of the river were inundated, a large portion of this country still lying under water.

The water is draining off very slowly near the border of Honan and Nganhui provinces, and again forming an extensive lake below Ying-chow Fu, and along that extensive reach at Chen-yang kwan, where the river flows through Nganhui province in an easterly direction tending slightly north, filling the whole bed, and as the country is very low-lying inundating many portions, reaching the Hung-tse Lake in an immense volume. The numerous rivers of Honan discharge themselves into the present Yellow River at Fu-kow and Cho Chia-kow, in Nganhui at Ying-chow; all the drainage of south-eastern Honan joins at Chen Yang-kwan—as well as a considerable volume from the south-west of Nganhui Province. The river also drains the lake district of north Nganhui. Only a very few streams from the south side. From Chen Yang-kwan to the Lakes the river passes few towns, and far apart. The Hung-tse Lake is united by numerous streams to the large lake of Pao-ying and Kao-yu, the former name being the northern and the latter being southern portion, after the respective cities; a series of islets covered with tall reeds mark the division. The waters of the Hung-tse Lake enter the Grand Canal some thirty-five *li* above Chinkiang-pu, at Yin Tso-ba; all that district is now under water, I believe. I crossed the lakes, leaving the Hung-tse at the new breach on to the Kao-yu. These Lakes seem to be huge natural reservoirs, relieved in turn by the Grand Canal, which runs alongside the entire length of the lake, about one hundred English miles. At regular intervals it taps the Lake by sluices, as it is only separated by an earthen dyke, faced on both sides with stones, well built in. The sluices are solidly built with stone, and the banks guiding into these sluices are compacted with *kao-liang* stalks transversely piled and pegged—a most efficient method indeed. The canal being above the level of the country to the east, sluices are made at regular intervals on the east side of the canal, which fill the numerous waterways of that low-lying region eastwards to the sea. At present this canal effectively drains the Yellow River accumulation of the last flood, and is very quickly reducing the high water mark of these Lakes, and it discharges the whole contents of the Yellow

River so regularly and steadily, some miles below Chinkiang, that none of the people at that place were aware of it, nor were the captains of three steamers I spoke to about it. A tribute of praise for the engineers of long ago may truly be given. Not one drop is running in the old bed of 1887, nor is there any necessity for the older course in Kiangsu, which is being deepened to prevent any accidental flooding. Of course the Grand Canal has been deprived of its supply in Shantung, and is very nearly dry north of the Hungtse Lake, but no perceptible difference is noted at present except the slightly accelerated speed of current in the canal.

In November I visited the break on the old river. I found the officials were completely staggered—they did not know what to do or how to begin. I never saw so many officials at one time in China. The break is very considerable, and was very much larger soon after. *kao-liang* stalks and a few trees, with bags and baskets of sand, were the only available materials for repairing the breach.

They were intensely in earnest about the closing, and eagerly was I plied for suggestions, and for once in my life I had a "golden opportunity" held out to me. I am not impressed with the idea that the break will be closed this season, nor do I think it will be advisable to close it at all. The river has evidently run its course northwards, and now it has come south many blessings may result, if they use their time and money wisely. However, immense sums are already sunk in these sands, and the streams of silver still come from north; I saw no less than four such, each over fifty carts with silver alone.

The road to the north is alive with soldiers, officials, etc., continually coming and going, all testifying the anxiety at Peking. I also crossed the Yellow River on foot sixty *li* to the eastward of Kai-fung Fu; only a few holes with water here and there, and numbers of the big clumsy ferry boats lie stranded at various places. No trading boats were to be seen or heard of as being caught in that region. It was a strange sight indeed to see the empty river and boats. No wonder the river protested against the treatment it has received, and like a restive horse sent at a hill, it has turned its own way; now it is best to let it remain so.

It gives depth for any Chinese boat now, and steamers drawing five feet would have no difficulty in reaching the old Yellow River during the summer especially—of course, bridges would have to be cleared away, and a little dredging at a few points, which would enable the large trade at Chen-yang kwan with Pochow and the north to be increased, as well as with the great business centre in Honan, which is Cho Chia-kow. It has a very extensive direct trade with

Hankow, as any traveller going that route can easily notice. There are only two strings of barrows, one going south and *vice-versa*. So much for the geography of the new river.

When the river burst, news was sent from Kai-fung Fu to Cho Chia-kow to warn the people, but they were not warned for some reason or other, and the neglect was the cause of immense loss of life and property. As for the loss of life, despite all my endeavours to find this out, I cannot give the least idea of the numbers. Great loss there must have been, but I refuse to believe in such wholesale accounts as were given me; fairly authentic accounts were now and again received but reliable information is not to be had.

All the villages of Honan, as a rule, are walled; many were levelled and swept off; you see instances often as you pass along. Chung-mu Hsien bore the brunt of the flood—great loss there. In the country districts the poor folks climbed trees, houses and stacks, and of course as the flood rose, these melted from under them, and so many were lost. Instances were seen where families were all tied together, floating down. There is very little high ground to retreat to.

The people, of course, came to the large places as soon as they could, the more wealthy were very good, and did their best to help in distributing bread, clothing, etc.

In Cho-Chia-kow there was great distress. The north side of the place suffered severely, some fifty streets being completely ruined, the majority of them being built of mud and wattle work. One principal street was the scene of pillaging for some time, as the merchants had all gone on board boats, taking all they could. The country people were rife for anything, when the soldiers arrived, and soon after came information from Peking that silver was on the way. Encampments were begun at once, where all who wanted food were put into huts, made of *kowliang* stalks and mud. This plan was also carried out in most of the cities where needed, and now a porridge of *siao-mi* and rice is served out twice a day only to those who will come there. At the early stage the benevolent went in boats, and threw bread to the crowds on the banks, as considerable anxiety was felt about the conduct of the crowds. I was struck by the wonderful way order was kept, and very little damage or robbing or bad behaviour was heard of. About 65,000 people were being fed at Cho Chia-kow, Si hwa 10,000, and other places something the same. I should think that not less than three to four millions are now suffering in Honan province. In Ngan-hui province I should say only a very small proportion suffer, as the inundated places there were chronically visited by flood. Many of the districts, specially Chen-yang kwan, were surprised during the night; there must be a terrible amount of suffering, and

all the relief in way of cash and food will be most eagerly and gratefully accepted and used. And it must be borne in mind that one spasmodic effort will not suffice, for the trouble in the coming year is sure to be much worse, *even under the most favourable circumstances*, supposing the river were closed now. It will be an exceedingly trying time for all concerned. The vast area untilled will tell on the food resources of this year. The cattle of the surrounding country are dying in such numbers as to cause consternation; draught power is not now forthcoming for the materials for the breach, and worse still, the country will with difficulty be tilled. In some of the places where the water has receded strange teams may be seen pulling the plough, a whole family tugging away—the animals having been sold at an early stage for food.

I felt saddened as I passed through parts such as above, and longed for the means to help. This came afterwards in generous amounts, but too late for us to reach the villages which were surrounded by ice. It was not thought wise at this stage to distribute our funds where the authorities were giving food, as it was considered imperative to reach the villages at the earliest moment. This was the condition of affairs when I left on January 21st.

The Inland Mission have a number of men to send at once if needed, and will go on immediately to help our friends. At present in Honan there are five members ready to engage in the work, with money to a considerable amount. At Chen-yang also there are two members of the Inland Mission ready to go, as soon as ice and storm allow them.

Natives from Shanghai are wisely engaged, too, in distributing at Chen-yang kwan. The same company have persons in Honan making full enquiry, and will distribute, I believe, on their return. Not having come in contact with them, my information on this may be accurate, more or less. Their flag bore "Tien Pao Chu," and others C. T. A., probably under the telegraph department.

I hear one French engineer is busy directing affairs in the Yellow River breach. In consequence of the distress there has been a considerable number of exposures of infants. How far help can be given, and rescues made, I cannot say; oh! that some little lives could be saved. There are two missionary ladies willing to take thirty suitable ones as they have accommodation. I would therefore suggest to our missionary brethren in the work, in Honan and Nganhui, to note that fact.

I need not say more, but commend those engaged on the spot in the work, to the prayer and sympathy of all. It will need much grace, tact, and strength of body and soul to do it, yet there is the

encouraging fact, that this is one of those "Golden Opportunities" of showing to the Chinese Christ and his love, by example and precept.

There is no hesitation now in accepting gratefully the gifts from the foreigner, though they spurned both the foreigner and his silver during the famine in 1877. A great change has come in Honan, and even a spirit of enquiry is abroad, especially in central and northern Honan. I have noticed a change since I went up two years ago, and faithful work will very soon have grand results there. Nine persons have recently been baptized after a long probation, and ten or twelve are still waiting.

SHANGHAI, *February 16th*, 1888.

Correspondence.

COMMENTARY ON ISAIAH.

It is very desirable that a Commentary in easy *wén li* (or book Mandarin) by Rev. J. S. McHvaine should be published.

He began his missionary life in 1868 and it was closed with his death in 1881. During most of that time he labored most faithfully over a Commentary on Isaiah which is not completed, but could be published as far as it is. He felt the importance of a new translation out of the Hebrew, and his commentary was made with the original before him and constant prayer for the guiding spirit.

The Chinese was written with his own hands. Could it not be printed in some Chinese Publication at Foochow, Shanghai or Tientsin at first? Please express your opinion in the matter. It is well known that a man's literary work is often sadly neglected after his death by friends who took a deep interest in it during his life. Yours truly,

J. CROSSETT.

PEKING, *December 23rd*, 1887.

INFORMATION WANTED.

Will those who read this and who are in a way to do so, gather statistics and facts relating to the blind and deaf mutes in China and Japan. You can yourselves, when traveling in the country, enquire the number of these defectives in a village, their age, sex, family circumstances and many other similar questions.

Make a note of the names, places, &c., where there are those suitable to be gathered into schools of industry and book learning. Thus an idea may be gained as to what the probable need is of such schools in the nearest or most central and important city to these villages.

Please request also native Christians and your other native acquaintances, who travel about at all, to collect the same information and make a record of it. Let the facts be sent to *The Chinese Recorder* or other periodical of China and Japan.

Also, will those who are in Europe or America, or who are intending to visit those continents, remember

the needs of these deprived ones and make a special point of presenting their claims to the superintendents, teachers, instructors in trades, and the pupils themselves of the institutions where they are congregated.

J. CROSSETT.

THE SOOCHOW LITERARY ASSOCIATION.

THE Soochow Literary Association has had three meetings thus far this year. At the first meeting, we had a lecture by Dr. Davis on the "Dark Continent," with especial reference to the discoveries of Livingstone and Stanley. He had prepared a large map, I think for his new geography, with the routes of these explorers well traced, which added much to the interest of the lecture. Next, we had a review of the "Story of the Three Kingdoms" by Mr. Anderson. He had read carefully six of the eight vols. which compose the work, and gave us the story in a condensed form. We hope the paper will be published for future use. At our last meeting Mr. Du Bose read a paper on Soochow, giving a sketch of the city from its founding until the present time. This outline history makes a good guide to the city; the author has an intimate acquaintance with the subject, and this work will be of permanent value if published.

J. N. H.

THE SOOCHOW BIBLE SOCIETY

HELD its first meeting in the Methodist Church, February 15th, 1888, Rev. D. N. Lyon in the chair. The constitution is a very simple one. There is a President and two

Secretaries who arrange for a meeting on the first Wednesday of the China New Year. Foreigners give \$1.00 per annum and natives 10 cents; children half-price. As all the Missions in this city are from the United States, this society will be an auxiliary of the American Bible Society. It was quite gratifying to see the alacrity with which all of the native Christians entered into the movement. If these Societies were generally organized in China the income to the Bible Societies would be considerably increased. When there are two nationalities in the same city the funds might be equally divided. All that is needed to start a Society is to appoint an efficient committee.

H. C. D.

HELPING THE POOR.

Now that the winter is upon us, a practical question of great importance suggests itself to each of us as to the best way of dispensing charity—of giving alms to the poor. The duty is a very plain one, and yet it requires great wisdom rightly to perform it. How shall we give? In person or through a native agent? How shall we find out the most deserving? And in what form is it wisest to give alms—in money, rice-tickets, &c?

It would be an excellent thing to have a series of short articles on this subject, giving practical suggestions, from some of our brethren who have had experience. Might we not hear from Mr. John of Hankow, from Dr. Nevius, and any other of the brethren who may have valuable suggestions to make?

ANON.

Editorial Notes and Missionary News.

NORTH CHINA METHODIST MISSION.

A pamphlet of 83 pages makes a very full exposition of the work of this prosperous mission during the year ending September 16th, 1887. Bishop Warren presided at the Annual Meeting.

There were present eleven foreign missionaries, two of whom were single ladies, and seventeen natives, who seem also to be members of the mission, only three of whom were ordained ministers. It strikes one as a little peculiar to find that the "characters" of the different foreign missionaries were discussed in this meeting where natives preponderate, and were "passed;" and the query rises as to what would result if they were not "passed." Ought not our various ecclesiastical systems to be so modified as to avoid the complications which must in due time inevitably arise from such a rigid carrying out of systems adapted to conditions very different from what obtain on mission fields.

Educational work is evidently receiving a full measure of attention by this mission, both in the lower and higher departments, there being one Theological School, two High Schools, and eight other day schools, with a total of 218 pupils. The membership numbers 571, probationers 239, adherents 77. The total of contributions amount to \$367.20. The number of ordained native ministers is three, and unordained native preachers eleven.

GIDEON NYE, ESQR.

THIS noted gentleman, so long connected with China, departed

this life at Canton the 25th of January, to the regret of all who knew him. The Consular announcement of his death was accompanied by the following very appropriate paragraphs, which we are glad to reproduce:—

"The death of this venerable foreign resident, who had for fifty years been identified with the best interests of the foreign community in Southern China, caused deep sorrow among foreigners and natives, who had long known him as the oldest of foreign residents in China, and an amiable gentleman, of varied experience, great refinement, noble purpose, and fine talents.

"The flags of the Consulates, Custom House, and foreign ships in port, were at half-mast two days in token of public esteem and sorrow. Throughout his painful illness of a month and a half, which he bore with heroic patience, his mind continued clear. Under the treatment of such skilful physicians as Dr. Wales and Dr. Kerr, his sufferings were alleviated; but death could not be averted. His eventful life had been prolonged by systematic and temperate habits in a debilitating climate. He was worn out; and died. The appropriate funeral services were impressively conducted by Rev. Andrew P. Happer, D.D., assisted by Rev. Benjamin C. Henry, and Rev. Henry V. Noyes.

"The remains were conducted to the Foreigners' Cemetery, near "Fort Macao," three miles south of Sha-mien, by nearly the entire male foreign residents at Canton

in a procession of four steam-launches, with several house-boats in tow; and thus the last sad tribute of respect was paid by a sorrowful community to an excellent and interesting gentleman, whose name will long be remembered, and whose memory will be warmly cherished, as a prominent character in the business and social activities of Canton and vicinity for over half a century. The intelligence of Mr. Nye's death will be received with sorrow, not only in his native Commonwealth of Massachusetts, but by all Europeans and Americans who have been acquainted with foreign affairs at Canton during his long residence in China.'

A CHINESE TYPE-WRITER.

AT T'ung Chou, in the study of Rev. D. Z. Sheffield, is a type-writer of the Chinese characters, his own invention and construction. It is a marvel in the aid which it affords a foreigner in rapidly writing in beautiful clear characters.

As you stand at a high desk, before you within most convenient reach are the characters of K'ang Hi's Imperial Chinese Dictionary, arranged in cases according to the Peking syllabary legibly written on the upper ends of large wooden type, which you pick out of their little "pigeon holes" as fast as your fingers can fly, touch the ink-pad and imprint on the paper, guided by a heavy graded brass rule which lies on it.

It is astonishing how rapidly you learn and settle your doubts about characters and tones. You are learning like a child with its

alphabet blocks, while at the same time you may be communicating with a Chinese friend or composing a book. The whole costs about \$30.

The types are about an inch long. Unusual characters hang in cases on the wall before and at one side (right) of you. The common ones are on the inclined desk in front, and some very common ones at the finger ends.—*The Chinese Times*.

MISSIONS IN JAPAN.

WE receive a Table of Statistics for 1887, from Rev. H. Loomis, from which we learn that there were at the close of last year 379 Foreign Missionaries in Japan, of whom 20 were unmarried men, 103 unmarried women, and 128 married couples. The present membership is 19,829, which is a gain of 5,014 during the year. The total of pupils in schools is 7,145, an increase of 2,370 over the previous year. The number of "native ministers," presumably ordained, is 102, which is a gain of 9. The total of Contributions was yen 41,571, which was an advance of 14,705 over 1886.

On the 4th of February a large audience of foreign and native Christians met in Tokio to celebrate the completion of the translation of the entire Bible into Japanese. Some eight years ago the New Testament translation was completed, since which time a committee consisting of Rev. Messrs. Hepburn, Verbeck, Fyson, and Green, have been engaged upon the old Testament, and have now brought the translation to a successful issue, to the great advantage of the infant Church in Japan.

METHODIST MISSION SOUTH.

THE Minutes of the second Session of the China Mission Annual Conference of the Methodist Episcopal Church, South, held at Soochow from October 5th to 8th, 1887, is a well digested pamphlet of twenty pages. Rev. A. P. Parker was *President*, and Rev. W. B. Bonnell, *Secretary*. The reports of twelve different Committees fill the body of the pamphlet, the most important of which are those on Education. English studies have been introduced into the Buffington Institute at Soochow, and some twenty pupils in all have entered the English Department. Mr. Parker says the attendance has not been as large as he had expected, and that English will hereafter be taught free to those who will finish the regular course of study in Chinese, for he thinks "the teaching of English is an important part of missionary education, and ought to be carried on in connection with other forms of missionary effort."

The Anglo-Chinese College at Shanghai reports having more than one hundred applications, which figure is the maximum limit set. The running expenses of the institution were \$464.00, as against \$1,473.00 receipts for tuition, rent, &c., and after all bills have been paid there will be about \$2,500.00 balance in hand and on deposits in bank to credit of the College, being surplus increase from year to year. Dr. Allen calls for a larger staff of teachers to meet the demands for tuition.

THE BLIND IN PEKING.

REV. W. H. MURRAY, or some one for him, has sent us his "Plan

of Lessons and aims for teaching Chinese in the School for the Blind, Peking, China," which tells in a very interesting way how he became interested in the blind, and how he has been led along in his efforts for them. We have also received a pamphlet by C. F. Gordon Cumming on the Mission to the 500,000 Blind of China, showing how blind Chinese beggars may be transformed into useful Scripture Readers. There can be nothing but words of encouragement for all such efforts; but there is a possibility that the friends in the home lands may tend to overlook some of the difficulties in this work, and may not fully appreciate the fact that the blind, no less than those who see, will need the converting power of the Gospel on their hearts before they can be Gospel workers, and that even a blind man may be as impervious to that Gospel as any who see. This must not dull our interest in the work, but it should make us the more wisely to seek spiritual results, by spiritual means.

DR. LANSDALL, the celebrated traveler in the interests of the Bible, has left London for a journey in Central Asia, on which he is to be accompanied by a missionary from Persia and by Mr. G. Parker of the China Inland Mission, now in Kansuh. They are to meet at Kuldja, in May. He is being assisted by various societies and individuals, and hopes to add largely to our knowledge of those regions, besides accomplishing much by the circulation of Scriptures and Christian literature.

Notes of the Month.

THE Rev. J. C. THOMSON, M.D., writes under date of January 6th, "Yuenkong has had its gunpowder explosion—on the 27th of December. Seven were killed instantly, and six lived but a short time, while one other, in our care, is making good recovery. The families of the killed, who were soldiers, received \$20.00 for their loss, from the Government, besides \$10.00 and the priests' expenses. The present Kan seems quite favorable to us. Quite a number are interested in the Gospel, and attend chapel regularly."

FROM a "Brief Historical Sketch of the Dodisha Schools and Christian work in and around Kiyoto," Japan, by missionaries of the Am. Board, we learn that more than half the membership of the churches, (which numbered December 31st, 1886, 535 members), were citizens of the city, while the remainder were connected with the schools.

WORDS from Bangkok, Siam, are very encouraging. Rev. L. A. Eaton writes of the assurance given by the king and his brothers to the Rev. E. P. Dunlap of the Presbyterian Mission, that they will aid in medical and educational work. Of the tramway, Mr Eaton says:—"It is now in process of construction, and in a few months more we shall have cars going from one end of the city to the other—a distance of seven miles. Other improvements are also in prospect for Siam. Sir Andrew Clark is now in Bangkok with a company of surveyors and

engineers negotiating with the king with reference to a system of railways over the kingdom, and there seems a very fair prospect of a successful termination of the question."

WE notice in the home papers that the employment of lady missionaries has received special attention at Foochow. We clip the following from the *Advocate*, of Syracuse:—

"The question of the employment of lady missionaries is assuming increasing interest in China. At a meeting of missionaries in Foochow an appeal was drawn up to the Woman's Missionary Societies of England and the United States, setting forth that the time has arrived to attempt on a large scale the same methods as have been so successful in India. Especially was this asserted to be true of the Fuhkien province. This need is said to be felt where growing congregations already exist; but even non-Christian women are not only willing, but eager, to receive such workers into their homes. The need for the special work is pressing and imperative, and to carry it on the number of lady missionaries must be increased. It was felt that the way was clearly open for such ladies to carry on work by residence at such inland stations as are occupied by missionary families, by making short tours, visiting the scattered congregation round such missionary centers, by superintending more directly and personally the work of native Bible women, and by teaching the Christian women and girls in their homes, thus stimulating and utilizing their faith and earnestness in evangelistic work among the heathen population around them. To give point to this unanimous expression of opinion, it was thought some definite representation should be made to the Woman's Missionary Societies represented in the meeting, and that they be requested to increase their laborers so as to meet the immediate demand."

THE news from Shansi is disquieting. Seven of the members of the China Inland Mission were during the early days of February down with typhoid fever. We wait further news with anxiety.

THE Presbyterian Mission, Canton, have secured sixteen Chinese acres, well situated, for the Boys' School, which has of late been under the care of Rev. H. V. Noyes. Mr. Noyes himself is, however, about leaving for a well-earned vacation.

THE twenty-fourth Annual Report of the Hawaiian Board of Missions tells of the active work carried on for the Chinese on the Hawaiian Islands, of which Mr. and Mrs. F. W. Damon have the general superintendence.

WE hear from Canton of the dangerous illness of Mrs. Happer. She was at the most critical point of her disease on the 11th of February, and began from then to mend. It is noted with pious interest that that very day had been designated in the Calendar of the Philadelphia Presbyterian Woman's Missionary Society as a day of special prayer for Mrs. Happer and her work.

THE Week of Prayer was well observed in Peking, as we learn from Rev. E. E. Aiken. The meetings were largely attended, and earnest, and seemed to be characterized by a spirit of prayer.

THERE is to be quite an exodus of North China Missionaries this spring. Mr. and Mrs. Noble, of Peking, expect to start soon on a visit to the home lands; also Dr. and Mrs. Porter with Mr. and Mrs. Atwood of Pang Chia-chuang, and Mr. and Mrs. Clarke of the C. I. M., Kwei Hua-cheng.

MR. T. PATON has done good service by his letters regarding the Yellow River, which have been thus far the principal source of our information regarding its "new departure." The article from his pen on a preceding page well repays perusal.

DR. JAS. CAMERON is, we learn about to take up work at Chungking, Szechuan.

THE Rev. F. W. Baller is, we are informed, soon to publish a new book especially intended for assisting students in learning Chinese characters. If as successful as his last book, *The Mandarin Primer*, he will be doing good service. Regarding *The Mandarin Primer*, Mr. Griffith John writing to one of its editors says,—

"I have been looking through your 'Mandarin Primer.' I want to tell you that I am exceedingly pleased with it. It is by far the best elementary book we now possess—the book, *above all others*, that should be put into the hands of the missionary at the beginning of his studies in the Mandarin dialect. All the Missions owe you a debt of gratitude for bringing out this most useful hand-book. The only fault in the work, as I see things, is the system of romanising which has been adopted by you. I hope you will reconsider this matter and see your way clear to remove from the book the one feature in it which is regarded by almost every one outside of your mission as a blemish."

Contemporaneous Literature on China.

- An Anglo-Chinese Standard Vocabulary of Medical, Scientific and Philosophical Terms.* By H. T. WHITNEY, M.D. "China Med. Mis. Journal," December, 1887.
- A Swallow's Wing: a Tale of Peking.* By CHAS. HANNAN. London: Swann Sonnenschein, Lowry & Co. 3/6.
- Buddhism in China.* By Rev. S. BEAL. London: S.P.C.K. 2/6.
- Captured Brides in Far Cathay.* "Blackwood's Magazine," November, 1887.
- China in America: a Study in the Social Life of the Chinese in the Eastern Cities of the United States.* Reprint of a paper read in the autumn of last year by Mr. S. CULIN before the Anthropological Section of the American Association at New York. Describes the special districts in South China from which the emigrants mostly come, their guilds and associations, mode of life, pleasures, &c.
- Chinese Guilds or Chambers of Commerce and Trades Unions.* By D. J. MACGOWAN, M.D. "Journal of the China Branch R. A. S.," Vol. xxi., No. 3.
- Chinese Jottings,* xxxiv. State Deities, State Temples and State Worship. Kwanyin or Padmapani, the Goddess of Mercy. "London and China Express," October 28th, 1887.
- Confucianism and Taoism.* By Prof. R. K. DOUGLAS. London: S. P. C. L. 2/6.
- Descriptive Notes on the Nestorian Tablet.* By Rev. EVAN BRYANT. "Monthly Reporter of B. and F. Bible Society," November, 1887. With lithograph.
- Die Chinesischen Zukunfts-Eisenbahnen.* Von G. von KRUTNER. Mit einer Karte "Revue Coloniale Internationale," Vol. V., No. 2, August, 1887.
- Il fuoco nella tradizione degli antichi Cinesi.* Di C. PUINI. "Giornale della Società Asiatica Italiana," Vol. I., 1887.
- 官話指南* *Boussole du Langage Mandarin*, traduite et annotée par H. BUCHER, S. J., missionnaire du Kiangnan. Premier volume. Zi-ka-wei, 1887.
- Les Peuples Orientaux, connus des anciens Chinois.* Par M. LÉON DE ROSNY. Paris, 1887.
- L'Infanticide en Chine.* Par CHARLES PITON, ancien missionnaire. Bale, 1887.
- Opening of the Hongkong College of Medicine for Chinese.* By J. G. KERR, M.D. "China Med. Mis. Journal," December, 1887.
- Possessions Françaises dans l'Indo-Chine.* LÉONCE DÉTROYAT. Paris: Ch. Delagrave, 1887.
- Relations politiques et commerciales entre l'ancien empire Romain et la Chine,* di WERDMÜLLER VAN ELGG. "Giornale della Società Asiatica Italiana," Vol. I., 1887.
- Report on the Railway Connexion of Burmah and China.* Maps and illustrations. Messrs. COLQUHOUN and HALLET. London: Allen Scott. Mr. Hallet has attached a full and most interesting account of his exploration survey.
- Roadside Religion in Manchuria.* By Rev. J. MACINTYRE. "Journal of the China Branch of the R. A. S.," Vol. xxi., No. 1.
- Siam.* Paper read before the Royal Geographical Society, London, by Mr. J. M'CARTHY, Superintendent of Surveys in Siam. "Times" Weekly Edition, November 18th, 1887.
- The Advisability, or the Reverse, of Endeavouring to Convey Western Knowledge to the Chinese through the Medium of their own Language.* "Journal of the China Branch of the R. A. S.," Vol. xxi., No. 1.
- The China Tea Trade.* Report by experts. "China Mail," January 5, 1888.
- The End of the Chinese-American Concession.* "Times" Weekly Edition, December 9, 1887.
- The Languages of China before the Chinese.* Researches on the languages spoken by the pre-Chinese races of China proper previous to the Chinese occupation. By Prof. T. DE LACOUPERIE. London, 1887.
- The Minyeks or Stone-men of Corea.* By Professor TERRIEN DE LACOUPERIE. With a plate. "R. A. S. Journal," Vol. xix., part 4, October, 1887.
- The River of Golden Sand.* A Narrative of a Journey through China to Burmah. By the late Capt. GILL. Abridged by E. C. BABER. With memoir by Col. YULE. Portrait, map and illustrations. London: Murray. Post 8vo. 7/6.
- The Travels of Marco Polo, the Venetian, concerning the Kingdoms and Marvels of the East.* A new English version. By Col. H. YULE, C.B. Second edition, revised and enlarged, with 19 maps and plans, and 150 illustrations. Two volumes, medium 8vo. London: Murray. 63/-
- The Use of Trained Medical Students to the Church.* By B. van SOMEREN TAYLOR, M.B. "China Med. Mis. Journal," December, 1887.